Facing the

the actual temporal rule of Catholics.
But who was it who limited the temporal power of the Papacy and crushed it back, until finally it had but a city which it called its own? And who was it that took away finally that one city? Not the Protestant, but the Catholic. To twist the expressions of Catholic prelates who declare that America must be a Papal temporal

Not the Protestant, but the Catholic.

To twist the expressions of Catholic prelates who declare that America must eventually be Catholic to mean that America must be a Papal temporal state, as Mr. King does, is to blind one's celf to the most patent fact of Catholic religious life. Except through spiritual wearons Americans cannot be made weapons Americans cannot be made Catholics. It is a plous hope that they Catholice. It is a plous hope that they will some day see the essential rightness of the Catholic religion that dictates those expressions which Mr. King perverts and from which he argues the existence of a religious plot, a Jesuit conspiracy to get the offices of the government into Catholic hands and then turn them over to the Pope.

If Mr. King has the welfare of the American state at heart he will be more certain to further it by healing the wounds of brothers rather than aggravating them by such propagand-lem.

ism.

So much for "Facing the Twentieth Century," in broad perspective. We will not pass to a consideration in detail of a few of the monumental lies which James M. King has placed before the American people for their editation.

church, men prominent in Methodist church, men prominent in the state and nation, have accepted the word of James M. King for the truth of his allegations. Consequently, irreparable damage is likely to occur to individual Catholics unless these allegations mest prompt and specific denial, "Politico-Ecclestastical Romanism" is the startling title to Part IV. of Mr. King's book, which may be said to be a treatise de omnibus rebus et quibusdam aliis.

In the preliminary to this part of his very thick book we find the following: very thick book we find the following:

"Politics-ecciesiastical Romanism presents claims concerning universal dominion in both epiritual and temperal affairs; concerning the essential character of civil liberty; concerning religious liberty and the union of church and state; and concerning the voter as a citizen and responsible covereign, in direct antiagonism to the genius and guarantees of American institutions.

New York National Guard regiment, issued an order in which he said: In acceptance of invitation from the Most Reverend Archbishop Corrigan, the regiment will parade in fatigue uni-

the late war for all it is worth, and more than it is worth, since never would one imagine Catholics had part in it. He has the advantage of a shifty Each successive time he uses the same incident to prove a dif-ferent thing. First, Catholies did not take part in the war against Spain, but y did they have no reason to of it. Second, Catholics are diided between their duties as Catholics and Americans whenever they have to fight Catholics. Ergo, Catholics would berray America whenever the oppor-tunity offers. Wonderful indeed is this tunity offers. Wonderful indeed is this most remarkable book which we are considering. Now it is "the Pope commands". Now it is "the Pope commands." Now it is "the church teaches." Did the Pope wish Catholics to betray their country during the late war with Spain? The Pope anxiously desired Spain to succeed, we are told. Then why didn't be command Catholics to desite from fighting if all these things affirmed by Mr. King are true? Why didn't be command American Catholics to betray their country? Mr. King dare not claim specifically that Catholics were disloyal, but he says time and again that Spain is beloved of the Pope. Yet if Catholics are going Yet if Catholics are going of the Pope. Yet if Catholics are going to do all these hideous things why didn't they do them during our war with Spain? It was a spiendid oppor-tunity. The country was not suspicious, Catholics were in office everywhere.

Continued from page 1.)

(Continued from pag

From one point of view, James M. King's book is a greater insult to the Protestants of the United States than Protestants of the United States than to the Roman Catholics. It is a poor opinion he has of the average American's good sense that only he and his kind can see straight. The strength of politico-ecclesiastical "Romanism." according to King, is due to the ignorance of American history, and the sources of our civilization on the part of the American peope, who are indifferent to the underlying principles of our government and our liberties. "The pushlanimity of many of our citizens," says King, "inspired by ignorance and sloth, constitute elements of strength sloth, constitute elements of strength to Romanism, and of peril to our institutions. And this class of people call themselves liberal and wish to be counted smart and conservative. It is the conservation of persistent ig-

detail of a few of the monumental destablished for the fore the American people for their edification.

II.

"Facing the Twentieth Centrpy" deserves notice at the hands of Catholics, not because of its statements, which are abominably faise; nor yet for its literary style, which is berbarous, but simply and solely because of the fact that many prominent people in the Methodist church, men prominent in ply that Protestant nations have done.

and dangers which lurk deep if the soul of every Jesuit priest. The best that King seems able to do is to print a tirade from Thomas Carlyle, to off-set which we give space to the following from Bucies "History of Civilization in Engiand": "In the sixteenth century the Jesuits were the great missionaries of knowledge They organized a system of education far superior to any yet seem in Europe. In no university could there be found a scheme of instruction so comprehensive as theirs; and certainly nowhere was displayed such skill in the management of youth, or such insight into the general operations of the human mind. It must, in justice, be added that this i lustrious society " " was, during a considerable preciding the steady friend of a commonwealth. The spirit of independence, the same which so many call liberty, is overruled by the mercy and justice of God."

In a letter to Mr. Mason, on Jan, 13, justice, be added that this i lustrious so-ciety " " was, during a consid-erable period, the steady friend of science as well as of literature." Mr. Buckle's opinion is worth quite as much as Mr. Carlyle's, so far as the Jesuits are concerned, who really need no defense because of Mr. King's at-tacks.

Catholics, according to King, never forget they are Catholics when acting as legislators. If they are judges on the bench they are Catholics first and judges afterwards, yet almost on the very page on which these statements are made Mr. King quotes an opinion Catholics were in office everywhere. Why didn't they secretify sell out to Spain and the Pope? Why. Mr. King? You are lying—ameonsciously, we hope. These motes in the eyes of Catholics have prevented you from seeing the beam in your own. Every tree and sump on your path of life is a concentrated Jesuit. Every crackling leaf is a gunpowder train—every cobweb a papistical conspiracy—every harmiess wayfarer is a Catholic Guy Fawkes, a deadly Claude Duval.

Spain Spain! Spain! Spain!! Personnel of this wonderful book Spain is to the front. Mr. King must have nightmares unceasingly on Spain.

that the position stormed was termed by veterans of bloody war the "siaugh-ter pen." Humanitarians even cen-sured the commander who obeyed the words ordering him to lead his men to the attack, but neither the officers nor the men of that brigade ever flinched in the presence of death, or feared to face the gaping cannon's mouth.

"Charge for the guns!" came as the word of command—

such things as this into mountains:
"Lieutenant Colonel Duffy, temporary sommanding officer of the Sixty-ninth New York National Guard regiment, ssued an order in which he said: 'In acceptance of invitation from the Most Reversal Archbishop Corrigan, the regiment will parade in fatigue unform * * and oroccel to St. Patick's Cathedral to assist at pontifical may be freely translated, 'I speak only of pleasant things.'"

Every little diversion leads back to spail and idle statements. He works the late war for all it is worth, and more than it. He has the advantage of a shifty in it. He has the advantage of a shifty at the produce of the character of our revolutionary heroes and patriots. He denounced John Hahcock as a smuggler and a felon. He write and preached in scorn against the principles of liberty for which Hancock, washington and Jefferson contended, and did all in his power to counteract the American and British mind. He did all in his power to urge on the mother country to crush the infant colonies, and destroy the traitors and rebeis. He would one 'magine Catholics had part in it. He has the advantage of a shifty

In a letter to Mr. Mason, on Jan, 13, 1790, Wesley wrote: "We are no republicans, and never intend to be." publicans, and never intend to be."

Perhaps if Wesley had not been convicted by a Georgia jury, and had not been forced to take his departure for England in the night, he would have had more sympathy with the colonial rebels. In view of these sentiments of the Father of Methodism, it is not strange that all the Methodist preachers in this country were Tories, and either returned to England or took refuge among the Tories. Mr. Ashbury concealed himself among the Tories of Delaware.

While Wesley was doing all in his

The first state of the state of be bound to hear and obey the Sherherd's voice, he, in turn, must necessar, lly be safeguarded from error; must be able, consequently, to distinguish good from unwholesome pastures; otherwise, the Lord Himself, the supreme Shepherd, would be responsible for the loss of His effeep by making them subject to a hireling, who might expose them to the fury of the wolves, or lure them on to destruction. If the Church cannot fail, because the Lord has made it "the pillar and the groundwork of truth," neither can Peter fail, for he is the cornerstone on which the immovable superstructure rests, "Thou art Peter, and on this rock I will build my Church." If other teachers might, perhaps, failer in the faith, yet Peter may not, for the Eiermil Truth and Omnipotence itself has said: "I have prayed for thee that thy faith fall not, and thou, being converted, confirm thy brethren." But, will the Church and the Pope are supreme judges of faith and morals, the light of conselence is

otence itself has said: "I have prayed for thee that thy faith fail not, and thou, being converted, confirm thy hrethren." But, while the Church and the Pope are supreme judges of faith and morals, the light of conscience is our guide in individual acts. The gift of infallibility is vouchsufed for the good of the Church at large.

The Catholic Hierarchy has now been established in this country over 100 years. In all that period, can a single syllable be adduced emanating from the Roman Pontiff for the purpose of directing our balbyts! In these hundred years, has a single pontificial utterance ex cathedra been made bearing in the remotest degrée on the question of our politics? If such a fact has never existed during our entire history, is it not a little silly to "far where there is no fear." Is there anything more supremely ridiculous than the bugaboo that the Pope or the Church is reaching out to control "every rational or intentional act, including the casting of a ballot?"

The second fallacy in the remarkable document before us is the statement that the Catholic Church is a danger to the republic.

There is nothing, surely, in the form of our government which the Church reproblets. Her intentible head in his

document before us is the statement that the Catholic Church is a danger to the republic.

There is nothing, surely, in the form of our government which the Church reproducts. Her infallible head, in his encyclical on civil power, expressly teaches that no form of rule is open to the Church's disapproval provided it is be just or for the common good. The oldest republics in the world were established under Catholic auspices. The hiood of Catholics reddened every battlefield in the struggle for American independence, as it flowed freely in every subsequent national conflict. Should another war break out (which may God avert!), Catholics will be found to march to their country's defense at the first blast of the bugle. It is at least a

THE INTERMOUNTAIN AND COLORADO CATHOLIC: DECEMBER 30, 1899.

The intermountain and consequently and consequently and the second of the the

specialization of people in the attack but neither the olders and the stand of period of commanded the street of the stand of period of commanded the street of the stand of period of commanded the street of the stand of period of commanded the street of the stand of period of commanded the street of the stand of the street of the stand of the street of the street

sons he has so often and so eloquently taught of meekness of charity, of earnot the Catholic host in arms against nestness and perseverance in prayer, of fervor in the pursuit of every Christian virtue.

Have the kindness, reverend dear sir, to read this letter to your flock, that they may be on the alert to defend our Holy Mother, the Church, against the spread of calumnies, which, like weeds, need constant care, and healthy, energetic treatment.

man Catholicism to which Mr. King has given utterance. We give place here to the following beautiful sentiments regarding the Roman Catholic Church, which we find in a sermon delivered by a Methodist bishop:

"I have a great deal of respect for Roman Catholics and the Roman Catholic Church and the feeling becomes stronger as I grow older. I do not think we can afford to criticise Catholics until we display at least equal zeal

We are not in any way connected with the "Knights of Columbus." Hence it cannot be charged that we write, in any sense, in the spirit of the special Ogden.

by preying on the fears and by inspiring the cowardice of politicians. To
this end it has threatened and cajoled
legislatures and debauched couris and
executives. Self-preservation has often
compelled civilized governments to puralyze this power by confiscation. The
apparently normal relation of things
in pronouncedly Roman Catholic countries has come to be that the richer the
Church the power the people; the more tries has come to be that the richer the Church the poorer the people; the more absolute the domination of political Romanism the lower the people in the scale of a civilization based upon civil and religious liberty."

Although James M. King is a minister in good standing of the Methodist church and secretary of one of its prominent institutions, we would not bear it inferred now would we insin-

have it inferred, nor would we insin-nate, that the Methodist church should, in any way, be held accountable for his insane aberrations. We have too high a regard and cordial feeling for many individuals, some of them warm personal friends, in the Methodist church to entertain the thought that they could harbor the feelings against Roman Catholicism to which Mr. King

think we can afford to criticise tather test treatment.

I am, reverend dear sir, very faithfully yours,
MICHAEL AUGUSTINE.
Archbishop of New York.

A goodly portion of "Facing the Twentieth Century" is devoted to we are in our beds? Who throng our streets, prayer-book in hand, with reverent faces, aye, and perhaps with as reverent hearts as any of you here? They are zealous, faithful Catholics, who believe in the truth of their Church, and feel that through it alone they can worship the God whom they fear and love. To what Church do these self-sacrificing communities belong that toll from morning to night for the good of God's people? Who are those who come here from foreign lands, poor and strange, with nothing but a spade, and have erected temples of worship that put us to shame? Isn't the poor servant girl who lays a tithe of her earnings on the altar of God sincere in her belief, and will she not find favor in God's eyes? There was a paragraph in the Christian Advocate the other day which made me bitish when I read it. It stated that in New York City the Catholics have church property to the value of more than eleven millions of dellars, a greater sum than the value of all other church property except that owned by the Episcopal church. These are the people who fill except that owned by the Episcopa church. These are the people who fill their churches three or four times every Sunday with different congrega-tions. These are the people who, sixty years ago, had but three churches in

New York, and are now filling all our New York, and are now filling all our Protestant cities and towns.

"What right have we to complain that this is so? Why should we abuse them because their churches crown the noblest eminences in the land. Let us possess ourselves of those virtues and qualities which they have in a stronger degree than we, and those added to what we already possess will out us in a position where we may have a right a position where we may have a right

to criticise their actions."

We commend the Christian spirit contained in these words to the author of "Facing the Twentieth Century."

THOMAS H. MALONE.

(Rev. Matthew Russel, S. J.)
My dying hour, how near art thou?
Or near or far, my head I bow
Before God's ordinance supreme:
But ah, how priceless then will seem
Each moment, rashly squandered now!

Teach me, for Thou canst teach me, how These flexing instants to endow With worth that may the past redeem, My dying hour!

My barque, that late with buoyant prow The sunny waves did gaily plough. Now through the sunse s falling gleam Drifts dimly shoreward in a dream. I feel the laud breeze on my brow, My dying hour!

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